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 BLACK PUBLISHING CO.
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Subscription, \$1.00 Per Year in Advance.
 Entered at the Postoffice at Mansfield, Mo.,
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Today's Magazine
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W. L. Bonnell and Jesse Ross went to Kansas City last week. Purchasing a motorcycle they started to ride home but collided with a street car at Fort Scott, Kansas, damaging the machine and receiving a few bruises. They gathered the machine up and shipped it here and came home on the train.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By R. O. SELLERS, Acting Director Sunday School Course, Moody Bible Institute, Chicago.)

LESSON FOR DECEMBER 6

CHRIST RISEN FROM THE DEAD.

LESSON TEXT—Mark 16:1-8; Matt. 28:1-10.
 GOLDEN TEXT—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

The death of Christ made a profound impression, Luke 23:48, 49. Joseph, who had been a secret disciple, obtained the body and gave it burial, Mark 15:42-47. In the lesson selected for today we have, first, Mark's record of the discovery of the resurrection by the women, and, second, Matthew's record of how his enemies dealt with that fact.

I. The Resurrection Morn, Mark 16:1-8. The Sabbath ended at sundown and the shops were then opened. Mary Magdalene then purchased spices that they might anoint the dead body of Jesus. They may have paid the tomb a visit late on Saturday, see Matt. 28:1 R. V. Starting the next morn, "while it was yet dark," John 20:1, they came to the tomb to perform their last service of gratitude and love. He had no need of this service, Matt. 16:21; 20:19; however, it was acceptable and they were rewarded by receiving the first glimpse of the risen Lord.

Women's Love Genuine. The reason they did not expect to see a risen Jesus was in their failure to listen to and to ponder on his words. The men also failed to comprehend the note of his resurrection which he so frequently sounded. Indeed, the report of these same women is by these men considered "as idle tales," Luke 24:11. The women appear in a better light than the men in this story. The women, especially Mary Magdalene, loved much because he had done so much for them. The extent and the genuineness of their affection is found in that they went to the tomb to serve Jesus when apparently hope had fled and faith was blighted, I Cor. 13:8 R. V. Their visit was the fulfillment of their ministry of love, yet it reveals the darkness of their minds. This was common to all of his followers.

Approaching the tomb they are confronted by a new difficulty—"Who shall roll away the stone?" The words of verse four are significant—"Looking back," Am. R. V. This undoubtedly refers to the situation of the tomb and their approach thereto, yet the fact remains that "looking up" most of our difficulties are removed. Let us be constantly "looking unto him." It has been suggested that God rolled away the stone, not that Jesus might get out, but rather that the women might get in. Mary found two angels sitting, one at the head and one at the foot, where the body had lain, John 20:11, 12, and the two disciples to whom she reported found the linen cloth and the napkin and "believed," John 20:9. The women were overwhelmed with perplexity and, like Peter and John, "knew not the Scripture that he must rise again from the dead." The angelic message, "He is risen; he is not here," was the sounding forth of a message as great and as glorious as that sounded by the angels on the night of his birth.

Such experience and such knowledge entails a definite burden of responsibility, therefore the logical message and command of verse seven. This is also in accord with the Savior's last earthly message, Mark 16:15; Matt. 28:19-20. It is natural for us to linger in silent meditation at the place of our greatest revelation or of our deepest soul experiences, but these women are urged to "go quickly." The message of salvation is too important to brook any delay.

Spread False Tale.

II. The Watch at the Sepulcher, Matt. 27:62-66 and 28:11-15. Evidently the manner of his death and his reported prophecies as to the resurrection made an impression upon the enemies of Jesus. This guard is an expression of the ultimate antagonism of the priests and rulers. As this, the morn of the first day of the week, approached the guard saw the vision of the angel and in its presence became as dead men. When later they had recovered they hastened into the city and reported to the priests the fact of the coming of the angel and that the stone, upon which the seal rested, had been removed. Bribed, they spread abroad the tale that the disciples had stolen his body. The falseness of such a tale is evidenced by the fact that the rankest infidel has not the temerity to make such a claim today. The resurrection, as Paul affirms, is the declaration that Jesus is the Son of God. It is a vindication of his supremacy and of the supremacy of the spiritual over the natural. We do well to emphasize his birth, and to dwell much upon his death, yet both of these have no essential value apart from the resurrection. Apart from this and the cross is no more than the tragic and awe-inspiring end of a life that failed. Connecting the cross with this demands that every thoughtful man should study it carefully. The resurrection demonstrates that he finished the work of redemption.

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